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VOL 1 # 6

THE SPIRIT OF RELIGION IN THE SPIRIT OF PLAY

By Rev. Sydney B. Snow, D.D.
Church of the Messiah, Montreal, Canada

The May issue of "Pegasus"—the Isles of Shoals number—will contain several special features pertaining to the forthcoming conference at Star Island, June 27th to July 11th. The most important of these will be an article about Star Island written by Dr. Frank S. "Daddy" Doan. Dr. Doan, Star Island speaker in 1923, and one of our best known Shoalers, is minister of the Unitarian church at Winchester, Massachusetts.

In the city of Montreal, where the writer of this article lives, is a Curling Club more than a hundred years old, whose boast is that it was the first sporting club organized on the American continent. In the English-speaking side of the life of this great French-Canadian city the Scotch have always been dominant; and curling, like golf, is a Scottish sport. It is played in the winter on the ice; and the skill involved consists in sliding specially prepared stones or irons down a long rink with uncanny accuracy, while the principal exercise is gained by sweeping a smooth path before the moving stone with a stiff broom. I think that Scotch wives in olden days must have watched with considerable dissatisfaction their spouses wield so vigorously an essentially household implement in mere play; but it is ever the way of men to do willingly for sport that which they could not for any reward be tempted to do for use.

I am not, however, mentioning the Royal Montreal Curling Club for the sake of describing the game, but because, following a good old Scottish custom, the club has among its regular officers a Chaplain. His qualifications are: subscription to the Westminster Confession, a saintly life, and an inexhaustible fund of Scottish stories. His duties, aside from telling the stories, are not arduous, consisting of asking a blessing at the regular Saturday luncheons, where corned beef and cabbage of super-excellence, a delectable gaelic dish of mutton known as "collops," and other comestibles and potables dear to the palate of the Scot, are consumed by the players in preparation for the afternoon matches. What interested me about the Chaplain of the Curling Club, when I first heard of his office, was that a sporting club should have a Chaplain at all. But why not? Colleges, hospitals, prisons, legislatures, political parties and even armies and navies have chaplains; why not associations for sport as well?

For play is as fundamental an element as any in life. It is esteemed by many to be as important a factor in education as a university; did not Wellington say that the battle of Waterloo was won on the playing fields of Eaton? Lack of sufficient opportunity in a community for play is among the reasons that hospitals and prisons exist, and one of the functions of government is to make people's leisure fruitful and interesting. George Eliot somewhere said, (I quote from memory and probably misquote, but the idea is there), "Show me a man at his work and I will tell you his economic value; show me a man at his play and I will tell you his real worth." Play is deeply concerned with the development of a healthy body and a clean soul,—and similarity of taste in it is often the enduring basis of friendship. Of joy and laughter (without which how could we live?) it contains full measure. It is the exhilarating wine of life.

Those Scots of a century past, to whom it was evidently natural to appoint a chaplain to pray for them in their sport, had placed religion where it belonged, not in any special department of life, but in all life; and if chaplains may be esteemed of service in any organization, they were right in having one in theirs.

Perhaps, indeed, there is something more closely akin to our religion in our play than we realize. In the perennial discussions concerning commercialization of sport, we are always earnestly urged to maintain the amateur spirit. What is meant by his term? The distinction commonly drawn is monetary; the professional plays for pay, the amateur for love. But we all know that the distinction is far deeper than that. A technical amateur, receiving no reward, may violate in his conduct every canon of what we mean by the amateur spirit. The true amateur plays not only "for love,"—that is, for liking of the game,—but in the spirit of love. The Latin root of the word that

(*Continued on Page Seven*)

"BE SKILLFUL MONEY CHANGERS"

By Elbert W. Whippen

Mr. Whippen, a minister of the Universalist denomination, is director of Religious Education, and of the young people's activities at the First Unitarian Church of Brooklyn, New York.

The human mind receives a thrill very often at a discovery. My mind received one such when I discovered the phrase which has become the caption of this article. It is taken from the "Agrapha," or extra-canonical sayings of Jesus.

We have often used the parables of Jesus to help us understand ourselves, our world, and others. Here is another phrase, and one of preeminent meaning in our life today.

First, what did Jesus mean? Simply this; in his time when the various crosscurrents of trade were converging in Jerusalem, a variety of coins was being used among the buyers and sellers in the market place. Money changers were essential factors in trade,—in life. But to keep their business alive these money-changers must be skillful in separating good money from the great amount of bad. They must also be well informed as to the relative values of money—especially in a world where relative security was fluctual.

We understand this latter phase easily today, when we think how Russian and German money values have deflated.

Similarly, suggested Jesus in his religious poetry, in religion we must be skillful moneychangers. The inference is, I judge, not hard to see. All sorts of ideas were being offered to a people which was confronting frankly the problems of success and failure. The Stoics were offering theirs. The Epicureans had theirs. The mystery cults had theirs. Judaism offered its legal system. We may imagine readily that a vast multitude of possible ways of religion were open to the people. In such a situation Jesus said: "Be skillful moneychangers"—be wise choosers from these religious possibilities.

I shall touch only the fringe of this subject. I do want to point out a few facts that we "Liberals" must begin to see.

1. The religious world is not the same as it was in the time of Channing and Ballou. The general situation has changed. Theology, and hence religion, had an entirely new slant historically in the nineteenth century, with such as Schleurmacher and Ritschl, German theologians. These men stayed in the old church,—which in Europe was big enough to keep them within the church,—and a new trend in religion is the result. The problem of whether God is a unity or a trinity is not at all the same problem now that it was in Channing's day; and the idea of vicarious atonement in the physical sense is not an adjunct of the new theology. In other words, we live in a new world religiously. This means that the most modern ideas need not necessarily come from the last denominations to start their work. The new theology often cuts across all denominations.

2. The second is like unto it. It is this: they who would find the best religion for themselves must become as familiar as possible with the cross currents of religious thought today. It is doubtful whether anyone can be successful in this search for the best interpretation of religion by following his own minister only, or even the ministers of his denomination. Actually, and I hesitate to say this, organized religion is in a nebulous stage today. That accounts for the fact that we often hear men, speaking as religious leaders, say unsound and harmful things. Those who have penetrated the religious problem know that such have not matured religiously. Nor is this religious immaturity confined to those of tender years. The great danger for youth is that, caught by some striking catch phrases, it will be swung off its feet. Especially today, and in "liberal" circles, must we recognize the important of careful and broad study.

3. Finally, the choice must be made on the basis of judgment and experience. Life is complex in its simplest parts. We can, of course, as many do, say that any religious ideas are good enough. That is, we can let our minds and souls die. Yet if we are to live for all life is worth we shall find ourselves wanting the best religious ideas and ideals. These we can get only after we have become open-minded.

The guiding hand in religion today is not, I think, on the body of "Liberalism." Far from it. I have had enough contact with the other liberal Protestants to be convinced of that. These others have their hard battles to fight in their denominations,—the best of them I mean,—but I find that they do not envy the Unitarians and the Universalists. They realize that these latter are too complacent. But they are themselves eager to help all liberals and conservatives to arrive at a new point in religion on which heroic, humble Christians can rest.

This by no means necessitates that young people understanding better the fullness of religion shall leave their religious homes. Rather does it imply that they shall strive to enrich these homes as the result of their spiritual wanderings.

It is for young "liberals" to seek and to find the best in the religious life. The greatest fear is that, themselves superficial in training and in thought, the "liberals" will take shallow conclusions from leaders as superficial as themselves, and reject profounder leadership which may rise from the deeper spiritual leadership of our time. The only way in which to avoid this is, it seems to me, to become thorough, profound, and consecrated in our own lives—passionate searchers for all that is best in the religious thought and life of our age. I fear this means more hard work, more hard thinking, and deeper meditation than the average "liberal" is willing to endure. Yet for "Pegasus" and his clan there is eternal hope.

PROGRAMS OF INTEREST AND PROFIT

By John C. Rust, *Cleveland, Ohio*

April, called the month of showers is also often called the month of wars and not without justice. In the short history of the United States alone April has witnessed the beginning of the Mexican War, the Civil War, the Spanish War and the United States entry into the World War. With this as a background is it not appropriate that we pause awhile to study a few things about war and many things about peace? The following outlines may suggest to you the possibilities of a series on this subject.

SUNDAY APRIL 11, 1926.

War. What is war? Is war justifiable? That is, if we consider war as a means to an end, does the end justify the means? Take the parallel cases of the Spanish Inquisition and the burning of the witches by our Pilgrim fathers. Will a future war come any closer to punishing those responsible for it or merely kill millions of innocent non-combatants? What are the possibilities for the wiping out of whole nations with gas, aeroplanes, and disease germs? In view of these facts is it imperative that we do our best to establish world-wide peace? *References*: The Case Against War—Sherwood Eddy & Kirby Page; War on War—Frederick J. Libby.

SUNDAY, APRIL 18, 1926

Are We Working for a Warless World? Sketch briefly the development of Peace Movements beginning with the meeting of a few countries in the fifteenth century and including the American Societies, the First International Conference in London in 1843, the First World's Conference in Paris in 1889 and developments since the war.

Was the League of Nations a new idea? How did it better its predecessors?

What has the World Court done?

How has the Locarno treaty aided Europe? Will it effect us?

How can increased co-operation between the United States and the organized world be secured? *References*: New International Encyclopeadia—The Peace Movement; The Christian Crusade for a Warless World—Gulick; The League of Nations at Four Years of Age—Charles H. Levermore.

SUNDAY, APRIL 25, 1926

Youth and Peace. What is the Youth Movement? Where is it the most fully developed and how strong is it in the United States? Are we getting out of our education system all that might be had in the way of international friendship? What is the general attitude of college students towards war as expressed in various Student Federation Conferences? What is their attitude towards military training? Since the full weight of another war will fall on the young people have we not a paramount interest in International affairs that are taking place today? What can *you* do to help the cause of world-wide peace? *References*: Youth and Peace—Scribners, July 1925; Colleges and War—Scribners, July, 1925; Survey of the Youth Movement—Pamphlet by the National Council for Prevention of War.

Y. P. R. U. LITTLE THEATRE

The "Cyc" In Use

News of activities in the Y. P. R. U. Little Theatre in different sections of the country will be found in the reports of contributing editors.

Having constructed your cyclorama, you may need a few hints about putting it into operation.

Except in the case of the plain canton drapes which I suggested for the less ambitious groups, the important thing in hanging the "cyc" is to have it absolutely free from wrinkles. To accomplish this the cloth may be attached to the curved pipes with short cords tied through brass eyelets which are punched into the edges of the cloth at intervals of about a foot. This allows for a certain amount of adjustment.

If facilities permit, in hanging the "cyc" extra heavy rope and pulleys should be used; a rope should be run from each end of the upper pipe through pulleys near the front of the stage (above) and one rope from the middle of the arc of pipe through a pulley *directly* above. Then a triple pulley should be fastened high on the side-wall, so that all three lines return to the floor of the stage together. This gives an "adjustable" hang. If this is not possible the next best thing is to install the pipe permanently above by the most secure means possible tying the cloth to it only when the "cyc" is to be used. In either case be sure to allow space enough so that the lower edge will be clear of the floor when the cloth is stretched taut.

If the cutting and sewing has been well done the mere weight of the lower pipe may hold it smooth; but average amateur "sky" has to be coaxed into smoothness. First let it hang free, and adjusted from above so that it clears the floor about six inches evenly. Then draw the lower pipe to the rear until the center of the arc is at the very back of the stage, and tie it down as hard as you can to the floor by means of a stage screw. Do this at several other points until it is even all round. If wrinkles still show you will have to resort to a little ingenuity in drawing the right and left edges out and tying them off. I found that straight sticks could be tied to the edges and ropes run from them; but care must be taken to avoid starting any rips in the canvas. And don't forget to leave room down-stage near the curtain on each side for the actors to enter and exit!

The question of coloring is most important. Excellent results are obtained by playing colored lights on the unpainted canvas, and unless someone in your group is sure of himself as a painter, I recommend this experimental method. The best color, if you do paint it, is a flat tint of light blue—the color of the noonday sky on a clear day when seen at an angle of 45 degrees from the horizontal—if you want to be exact. If you know how to use analine colors, you will have a sky that can be dismounted and folded up without cracking.

The subject of lighting the sky is so important that I shall take it up in a separate article, with full specifications for building all the necessary equipment.

Frederick Packard.

LOCAL STATIONS

PACIFIC COAST NOTES

Carl B. Wetherell, *Contributing Editor*

A new society of young people has recently been organized at Spokane, the majority of the members being in the High School Class in the Church School. They have been studying the history and development of Unitarian thought. On March 6th this group arranged for and served a dinner to about 200 members of the Congregation. An unusual program was provided including Vachel Lindsay, the poet, and Stoddard King, the well known columnist, in addition to several musical numbers. Dancing followed. The particular work of this new society is to strengthen the Church School.

During the last visit of the Field Secretary at Salem, Oregon, the *Unity Club* entertained that "bishop" at dinner after which an informal discussion took place followed later by dancing to music furnished in Weltnomah Hotel, Portland—yes, via radio of course.

The Portland Young People now have two sections —high school age and older. The latter group is planning a study of the drama—hoping to present from time to time worthwhile plays—the first is to be given in conjunction with an evening of one-act plays being arranged by the Alliance. During his recent visit in Portland, the Field Secretary dined with the moving spirits of this group and was greatly encouraged by their earnestness.

The Humanist Club at Eugene, Oregon, meets regularly and discuss the vital questions of the day, particularly religious freedom.

The Fellowship Los Angeles, presented "Lil Boy Brown," a comedy of College Life, written by Ed Bode, a Freshman in the University of California and a member of the club. The lyrics and dances were arranged by Phyllis Hunter and Dorothy Webb, also club members and college freshmen. The presentation was a great success, histrionically and financially speaking. This group is to present its offering at Long Beach under the auspicies of the Starr King Club.

The Southern California Federation is planning a two day "pilgrimage" to Redlands for April 24-25. An auto tour, a box supper, business meeting and social evening on the 24th; A Young People's service in the church on the 25th, followed by lunch together, and then return auto trip. This is held in conjunction with the Southern California Conference meeting occurring in Hollywood, April 27-28.

On April 10th following the meetings of the *No. California Conference at Berkeley* the Federation, comprising Young People's Societies in the northern part of the state are to have an all day outing at Palo Alto, field day followed by box supper.

We are still driving on the importance and value of affiliation with the Y. P. R. U. by local societies. Once this "inoculation" takes the apparent inoculous desuetude will disappear!

SECTIONAL ITEMS

Archie Reid, *Contributing Editor*

Dates, so far as known, for the local summer conferences this year are as follows: Hanska, Minnesota, June 14-18; Clear Lake, Wis., June 18-23; Vermillion, Ohio, June 18-23; Humboldt, Iowa, June 20-25.

The Isles of Shoals Association has sent out its annual appeal for memberships. Annual $1. Sustaining $2. Co-operative $5. Life $50. This money will be used for the maintenance and development of the Shoals, and entitles each payee to voting privileges at all meetings of the Association. Any interested person may become a member and help support Star Island without attending the Shoals Conferences. This contribution is quite separate from the registration fee which each delegate must pay when applying for a room at any given conference. The Shoals Association suggests to local societies that they arouse enthusiasm among prospective Shoalers by a rally evening during which they can show the beautiful new steriopticon slides, some of them colored (obtainable from Mr. George G. Davis, Unity House, 7 Park Square, Boston). Let an "old Shoaler" explain them or use the lecture prepared by Rev. Charles R. Joy which accompanies the slides. Give reminiscences of last year's meeting. Describe typical events of Star Island such as the Sunset Service, ending with a solo, "Goodbye, Sweet Day," and the Candlelight service ending with a candlelight hymn. Announce the program for the 1926 Conferences. Put on a few "stunts" reminiscent of the Shoals. Join in singing Shoals songs and end with a Star Island cheer. Above all—permeate the evening with the true "Star Island Spirit."

The Town and Gown Club of Boston held a special meeting on Easter evening at Unity House. A buffet supper was served, after which a very beautiful concert was given by 3 members of the Boston Symphony Orchestra, and Miss Dorothy Peterson, soloist.

An original three-act farce "Margot of the Follies" written by Harold Saxton, member of the *Harvard Street (Cambridge) Unitarian Club,* was presented by that society on March 17 and 19. The proceeds were for their Star Island delegate fund. Mr. Saxton was a member of the Boston cast for "You and I".

The *Berlin League of Unitarian Young People* presented "The Amazons" on March 15.

The final religious meeting of the year for the *South Middlesex Federation* was held on Sunday, April 11th at Weston, Mass. Rev. Palfrey Perkins summed up the season's lectures on "Contemporary Religious Movement."

The Louisville, Ky, Y. P. R. U. will present the play "Neighbors" by Zona Gale early in April.

LOCAL STATIONS

The Y. P. R. U. of Denver, Col. has reported, through its recording secretary, Elsie Birch, a program of acitivity. Although separated from Y. P. R. U. neighbors, the society conducts a typical Sunday evening meeting with supper, address, discussion and candlelight service.

In order to help its individual societies as well as the Federation with dramatics, the *Boston Federation* has formed a Theatre Guild which is to offer courses in the production of amateur dramatics. Mr. Henry Dale, who will be remembered for his excellent coaching of "You and I" will direct the organization and will teach some of the courses. At present it is planned to give courses in pantomime, voice culture, appreciation of drama, modern scene design, effective lighting, costuming and make up, and psychology as applied to drama.

One play will be given this spring to be followed by four each complete season. A name has not yet been chosen for the society. The Young Men's Christian Union is co-operating with the Federation by allowing it the use of their hall.

Under the leadership of the Greater Boston Federation of Churches an attempt is being made to form a Federated Young People's Council. Four meetings of the leaders of the young people in the different denominations have already taken place. If the present plan brings any results, the young people of our different denominations should be brought much closer together.

NEW YORK NEWS

Harry Haynes, *Contributing Editor*

On April 10th, the New York District will hold its annual Shoals Reunion at the Church of The Saviour, Brooklyn. Hans Walleen heads the Committee which has secured Rev. J. H. Lathrop and Rev. A. W. Slaten who were at the Shoals Young People's weeks last summer, as the speakers of the evening, and have gotten several of the neighboring Church groups to promise to put on "table stunts." Quite a few of our Boston friends are coming down for the meeting, including Malcolm C. Rees, Chairman of this year's Shoals Committee, who will tell us some of the special plans and attractions for this year's conference.

So many Directors will be in New York for the Reunion that the Y. R. P. U. has decided to hold the April Board Meeting on April 11th in New York City. It looks like a big week-end for the home town of "Pegasus".

Though nothing was said in the March issue of "Pegasus" about Young People's week in New York City, that does not mean it was not very much of a success. In all but two of the affiliated groups the young people conducted the service on February 7th, and at all of these a member of the society delivered the address. One of these, in condensed form, was printed in "Pegasus" last month. The play "You and I", given Tuesday evening, was on the whole, a big success. The audience was not as large as we had expected, due no doubt to the heavy snow storm which started that afternoon and continued through the night, so that the proceeds were not over $275. However, the acting of each member of the cast was extremely good; in fact the entire presentation rivaled a professional production. The week ended with the dance Friday night at the West Side Church. This too, was highly successful, the large room being crowded with young people from nearly all the Churches in the Federation.

On February 13th Miss Nancy B. Harsh left New York City on her spring trip. During the remainder of February and the first part of March, she visited the groups in the Mohawk Valley, Buffalo, Niagara Falls, Toronto, and the Meadville districts. After speaking at the Meadville Federation Meeting at Youngstown, March 22nd, she ended the first part of her trip at Ann Arbor, stopping at Cleveland on the way. The second part of her trip will take her south, through Tennessee, Atlanta, Ga., and up through Virginia to Wilmington, Del., for the spring meeting of the Joseph Priestley Federation, May 8th.

Schenectady, the first place Miss Harsh visited, reports that as a result of her suggestions and enthusiasm, they are seriously considering starting a union, which they have been rather opposed to before. Syracuse and Rochester, other places visited, report increased activitity; the first has recently organized and didn't know just which way to turn, while the latter, not so new, was glad to be "wound up" for a new start. At all the places she stopped, Miss Harsh found great interest in the Shoals and local conferences, especially at Ithaca, Buffalo, Niagara Falls, Toronto and Erie, each of which is now raising money for a delegate. Which of these, or some "dark horse" group, will have the largest delegation at Star Island this summer?

NEW "REVUE" HIT PRESENTED BY EAST ORANGE YOUNG PEOPLE

The Eliot Club of the East Orange, N. J. Unitarian Church recently had a most interesting social frolic when they presented their original revue, the "Junior Jollies." The revue was a humorous dramatization of their club meetings. The opening scene was a meeting of the "Idiot Club of the Young Pickle's Refreshment Union." The secretary reported—"No minutes, the Parson's addresses to the club make the minutes seem like hours."

The hit of the show was the report submitted to music of the committee on the Christian Register. The chairman, Lotta Paste (Loring Priest) sang the solo part and the chorus of sixteen each armed with a Christian Register sang and drilled, doing the manual of arms with the Register instead of a gun. The words were sung to the music of the "Parade of the Wooden Soldiers." Four other scenes almost as appealing completed the show. A collection taken

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Quoted from the Los Angeles Federation Bulletin

Truth, Worship, Service

"Three words fraught with great inspiration and possibilities. The search for Truth—that is the greatest of exploration; the recognition of beauty and of good—that is the truest worship; doing something for some one else—that is the truest service.

Upon youth today comes the heaviest burden of all times. Youth alone can redeem this world of ours from Intolerance and Indifference. We build for the future of this world, not for a future world. Together we can do this and to the youth of a free church such a challenge comes with ever increasing strength.

In all our Free Churches there are young people—but there should be a great many more of them. There are two ways to attract and hold them; one is by the formulation and faithful carrying out of a program affording opportunities for a frank discussion of the big problems of life—traditional subjects, timely topics, hopeful aims. Another is through the social bond—Dramatics is the best of these.

It is important that every individual society be affiliated with the central Young People's Religious Union. An exchange of ideas in always valuable—if you have something good "hand it along." For this purpose "Pegasus" is published once a month. Subscribe to this, read it—contribute articles to it—give it a friend. Then there are the central offices in Boston—and the district offices in other cities. They stand ready to help, to advise, to act as a clearing house. Organization can be over emphasized but it may be underestimated too often.

In your school and college there are hundreds of young people; they cannot always reconcile what they learn at school with what they listen to at church. They do not know there is an organized Free Church to which they are welcome. There is your consecrated duty—talk with them. Religion is a way of Life. Unitarianism is an attribute of mind. Do not hesitate to talk about these things. Be proud of your church—not in the sense that it is the only church, the best church, but that it is a church of the 20th century—wherein truth predominates. We do not want to build denominations—rather do we want to help Humanity."

C. B. Wetherell, Pacific Coast Secretary, Y. P. R. U.

New York Youth Step Over "Color, Race and Creed" Line

On February 28th at Community Church more than twenty-five youth groups, representing every conceivable point of view, were gathered at a symposium and Mass Meeting. Two thousand people were present and spokesmen of American, European and Oriental youth movements addressed the assemblage. The purpose of the meeting was "to meet in common fellowship; to meet face-to-face with youth groups or societies representing all faiths, races, nationalities, colors, or ideals; to meet in joint discussion and discover if at bottom a common spirit moves all these groups." This resolution was passed.

"Whereas, it is evident that the Youth of our city at this meeting assembled in groups of various creeds, races, nationalities and ideals believe that there is a common basis of fellowship for progress and co-operation and mutual understanding.

Be it therefore RESOLVED that we go on record as favoring the formation of an American Federation of Youth and that it be further RESOLVED that this resolution be referred back to each group for discussion and decision; and that each group send two delegates to a Federation Committee Meeting at Community Church House, on Tuesday evening, March 30th, 1926, at 8 P. M."

(*Continued from Page One*)

describes him is also the root of his conduct in play. There is rivalry, but it is rivalry in good-will. Competition may be keen, but it is not the tricky competition that mars so many business deals, nor the ruthless, merciless competition of warfare. The true amateur scorns to take advantage of the rules, but yields a doubtful point to the other side. If defeated he may be disappointed, but is none the less quick to leap over the net to congratulate his opponent on his skill. The followers of an amateur team will cheer mournfully perhaps, but with right goodwill, the victorious other side.

The motive which is supreme in amateur play, therefore, is that motive which is supreme in religion: good-will. The young people who read this article no doubt spend a great deal of their time in play. You are of a generation which is frequently criticized as too much given to pleasure-seeking. I do not criticize; I am a seeker, too, for all the joy in life than I can get. But perhaps your generation has divorced its play too completely from religion. Play all you can; play hard; but play right. Put the spirit of your religion into the spirit of your play.

Then put the spirit of play into all that you do. Carry on your business or profession not only with high professional standards, but in the spirit of the amateur,—of one who loves the game and plays it in love,—and try to infuse that spirit also in the life of your community. Of the essence of the amateur spirit is that all shall have a good time. No game is good which only the victor enjoys. Is any contest good which leaves wounds and disaster for any of the contestants? Give the other fellow his chance; cheer him when he is defeated, applaud him when he wins; help him up when he is down, and never take, even though the referee's head is turned, a mean, unfair advantage. Be a "good sport" in everything. Make "fair-play" the rule, not only in your game, but in life.

Now let us return, for a final paragraph or two, to the chaplain who inspired this article. Does it seem so incongruous as it did at first that men should think of prayer in their play? If they are to keep their play on the high level where it belongs, they need prayer. What boy, for instance, would not be helped to enjoy better his Saturday of sport, and to return from it with some exaltation of soul, if he set forth in the spirit of this prayer by Henry Beeching?

"God who created me
Nimble and light of limb,
In three elements free,
To run, to ride, to swim:
Not when the sense is dim,
But now from the heart of joy,
I would remember Him:
Take the thanks of a boy."

If prayer means anything to you at all, try it not only in your work, and the so-called serious problems of life; try it also in the important and absorbing pursuits of recreation. I have ventured, for this article, to put in words prayers that would help me in the recreations that give me most enjoyment,—riding and tramping. Perhaps some of my readers would like to try the same experiment in connection with what they enjoy. Why not a prayer for a dance, for a spin in the car, for an hour with the radio, for a swim, for a game of tennis or golf? Perhaps, by setting down such a prayer, you will find that you have lifted your enjoyments to a little higher plane; and that is what I am sure all the readers of "Pegasus" would like to do.

Well, here are my two little prayers, and with these I will close.

A RIDER'S PRAYER

O God, who art the father of beasts as of men, grant that as I ride today I may not forget my kinship with the horse that bears me on his back. Help me to be gentle and patient with him in whose mouth I have placed a bit, that from my hand to his lips may go confidence and guidance, never cruelty or fear. Help me to remember my duty to this strong willing friend of mine,—to see to it that bit and bridle give no pain, that saddle fits snug on the back, that blanket lies smooth and even, that girth is tightened not only for my safety but for his protection against chafing, that shoes are firm and feet are clean,—that he who is dependent on me for all his comfort may never find me to fail him. And help me so to guard and guide him that he as well as I may enjoy the ride; and may I bring him in neither too hot or too weary, and may I not leave him till he is cared for well. So in serving him may I serve thee, O Father, for

"He liveth well who loveth well
All things both great and small,
For the dear God who loveth us,
He made and loveth all."

Amen

A CLIMBER'S PRAYER

God of the earth and the sky, as I walk upon thine earth today, and look up into thy sun-filled sky, may I remember thee, the giver of all good. As I climb up into the high places, may all low, mean thoughts shrivel up within me, and my mind be as pure as the mountain air that I breathe. When I reach the top at last, and look to thy far horizons, may I feel my whole being widen, and my spirit soar higher still. And returning at last to the plain, may I carry back to my accustomed ways and walks something of the broad outlook of the peak.

"Alas, that the longest hill
Must end in a vale, but still
Who climbs with toil, whereso'er,
Shall find wings waiting there."

Help me never to leave my wings on the heights, or bring nothing home from my upward toil, but to be closer to thee for my vision on the mountain top.

Amen

WHAT-NOT?

Sparks from the Heels of Pegasus

The type-setter started to call us "What-Rot", but we made him take it back.

* * * *

Every month when "Pegasus" is ready to cavort to press, it is found that "What-Not" is late. This is an occurrence as invariable as it is regrettable, and when the editor discovers the fact, there ensues between us an altercation which may best be described by the quaint phrase, "they had words." "But," say we, "are we not the *last* page, are we not the tail-end of this critter 'Pegasus'? And did you, Mr. Editor, ever hear of a steeplechase, a Derby, or a sweepstakes in which the horse's tail-end finished anywhere but last?"

* * * *

What a salutary influence these McGill contributions have upon this page! This one he has called "Outward Bound":

See! Upon that floating timber,
Borne to westward by the tide,
Borne into the sunset pathway,
Something black and still doth ride
God of gods! Be at his side!

From the quiet of the haven,
Far into the open sea,
Far against the western glory—
Can it all a vision be?

Now the raven darkness hovers,
But a streak of silver sky
Lies along the outer ocean—
See those weak hands lifted high?

Is it I, upon that timber?
Is it I, now lost to sight?
Is it I, on whom from heaven
Beams that sudden shaft of light?

Rest I not upon the beach-sand,
Cradled in the west-wind's breath,
While the embers of my fire
Flicker in a fitful death?

Yet again I see that *something*
Borne to westward by the tide:
Helpless youth! Is that not *my* voice
Which upon the waves doth ride?
God of gods! Be at my side!

* * * *

Once, in a flight of rhetoric, we pictured the swift hoofs of "Pegasus" climbing upward through ether. We thought it just the conventional, pretty notion, (and indeed, alack, most of the editing of this sheet is done in *subways!*) But "Pegasus" went to the hospital this month with the editor, who suffered a nasal operation. The operation, be it said, had nothing to do with the altercations mentioned hereinbefore. Well, when we went down to see the editor, there he lay, the dear fellow, I might say as big as life except that his nose was clearly an enlargement. And there lay "Pegasus" beside him, also under wraps. Feeling very balmy he was, for had he not found his home in the ether? That, we suppose, is what makes this such anesthetic edition.

* * * *

It's a truism, that sameness of opinion makes for stagnation. Certainly there was enough diversity of opinion in the last two feature articles in "Pegasus" to create an out-size maelstrom. First Mr. Robinson asks the question, "Can we set the world in order?" and concludes that "in its own way, according to its best light, and with as large a measure of success as ought reasonably to be expected, nothing less than setting the world in order is the task which confronts the Y.P.R.U." Then Dr. Bradley writes, "Young people never worry me for the simple reason that if they grow up they develop a perspective and they are less anxious to set the world right."

As we have not yet grown up we have no difficulty about taking sides on this question of righting the world. If we agreed with Dr. Bradley, then we should grudge the years which take us away from youth and make us "grown up." If each new milestone marked merely a spot with a finer perspective view, then we should be loath to approach it. We would rather it indicated that a new and ever greater problem lies immediately before us, and that we shall be able to say, "We have met this problem and it is *ours.*"

Developing a perspective means getting away from a thing, and one does not see clearly from a distance. The outline is dim and the texture lost in a haze. One can be cool-headed then, to be sure. But the coolness is likely to spread to the heart.

"You cannot hurry Progress but Youth doesn't know that," says Dr. Bradley. "We are all reformers, agitators, radicals, atheists, socialists, communists and all the rest of the passing show when we are young. Then we outgrow the fever and the growing pains stop."

But looking back through history upon this passing show, we cannot fail to see that most of the men and women in its file were not so young, for their eyes bore wrinkles, perhaps from long years of peering into a world more beautiful than that in which they moved. And because their unsatisfied souls were consecrated to the belief that you *can* hurry Progress, they stood above the crowd. Some were of such stature that the back-wash only lapped about their ankles.

There are Youth in the passing show, of course. Was there not one whose "growing pains" were stopped upon a Cross?

* * * *

Elizabeth Hall submits this ponderous thought:

I mark the days
Which, passing fast,
Leave cold behind,
Make winter past.
I do not think
How, one by one,
Those self-same days
Make winter come.

* * * *

What's the use of counting, anyways?
We count the lines
Which, one by one,
Will get to where
Our colyum's done.
And when we get
Just lines enough
We have to start
On next month's stuff.
S'tough.

* * * *

HANS AXEL WALLEEN.